

Kali Vidambanam

Ridiculing KaliYuga

Original Sanskrit Text
Neelakantha Deekshita
English Translation
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(Original Sanskrit by Neelakantha Deekshita)

Translator's Note

Kali Vidambanam, is a famous satirical work in Sanskrit by the 17th century scholar and poet Neelakantha Deekshita and many references and translations already exist. But a feeling that some of the subtler tongue in cheek comments have not been highlighted prompted my attempt at this translation

Srimath Tirumala Lakshmikumar

Kali Vidambanam

na bhetaavyam' na boddhavyam'
na shraavyam' vaadino vachah' .
jhat'iti prativaktavyam'
sabhaasu vijigeeshubhih' .. 1..

asambhramo vilajjatvam'
avajnyaa prativaadini
haaso raajnyah' stavashcheti.l
panchaite jayahetavah' .. 2..

uchchairudghoshya jetavyam'
madhyasthashchedapand'itah' .
pand'ito yadi tatraiva
pakshapaato'dhiropyataam .. 3..

lobho heturdhanam' saadhyam'
dri'sht'aantastu purohitah' .
aatmotkarsho nigamana
manumaaneshvayam' vidhih' .. 4..

abhyaasyam' lajjamaanena
tattvam' jijnyaasunaa chiram .
jigeeshunaa hriyam' tyaktvaa
kaaryah' kolaahalo mahaan .. 5..

Ridiculing KaliYuga

To win a public debate it is unnecessary to listen to or understand the opponent's view. Instantly making a response is sufficient. (1)

There are five tricks to winning a public debate. Not showing discomfiture, derisive laughter (irrespective of what others may say), shameless behaviour, not being attentive to the opponent and praising the mediator. (King in the sanskrit verse.) (2)

If the adjudicator is not knowledgeable, browbeat him with loud claims of victory in the debate. If the adjudicator is knowledgeable, claim that he is biased. (3)

A priest is the best example of a greedy individual. Whether he is praising himself (as born from the face of the creator) or claiming that he is quoting from the infallible Vedas or giving a logical explanation or ascribing any event to fate, he is doing so for money. (4)

Those desirous of true knowledge blush (aware of their limited knowledge) and concentrate on studying further. Those desirous merely of fame, shamelessly seek to get immediate publicity (claiming complete knowledge). (5)

paat'hanaigranthanirmaanaih'
pratisht'haa taavadaapyate .
evam' cha tathyavyutpatti
raayusho'nte bhavenna vaa .. 6..

stotaarah' ke bhavishyanti
moorkhasya jagateetale .
na stauti chetsvayam' cha svam'
kadaa tasyaastu nirvri'tih' .. 7..

vaachyataam' samayo'teetah'
spasht'amagre bhavishyati .
iti paat'hayataam' granthe
kaat'hinyam' kutra vartate .. 8..

agatitvamatishraddhaa
jnyaanaabhaasena tri'ptataa .
trayah' shishyagunaa hyete
moorkhaachaaryasya bhaagyajaah' .. 9..

yadi na kvaapi vidyaayaam'
sarvathaa kramate matih' .
maantrikaastu bhavishyaamo
yogino yatayo'pi vaa .. 10..

avilambena sam'siddhau
maantrikairaapyate yashah' .
vilambe karmabaahulyam'
vikhyaapyaavaapyate dhanam .. 11

Teaching and creating texts gives recognition and respect in the short term whether or not salvation is achieved by the end of life. (6)

Those refusing to praise others are fools. They will not find anyone to praise them. When will these fools (who won't praise others) learn? (7)

How can teaching any text be difficult if the teacher's response to questions and doubts is to claim lack of time to clarify immediately or that parts of the book to be taught later will clear the doubt?(8)

Teachers who know very little are sometimes lucky and find students who are over-obedient (in not asking questions), satisfied with limited learning and think that there is no better option. (9)

Those who cannot excel in academics relax, knowing that they can become sorcerers, yogis or mendicants. (10)

If the sorcery works immediately, (purely accidentally) the sorcerer gets fame. If it doesn't, he will explain that more effort is needed and extracts money. (11)

sukham' sukhishu duh'khe'pi
jeevanam' duh'khashaalishu .
anugrahaayate yeshaam' te
dhanyaah' khalu maantrikaah' .. 12..

yaavadajnyaanato mauna
maachaaro vaa vilakshanah' .
taavanmaahaatmyaroopena
paryavasyati maantrike ah' .. 13..

chaaraan vichaarya daivajnyair
vaktavyam' bhoobhujaam' phalam .
grahachaaraparijnyaanam'
teshaamaavashyakam' yatah' .. 14..

putra ityeva pitari
kanyaketi maatari .
garbhaprashneshu kathayan
daivajnyo vijayee bhavet .. 15..

aayusprashne deerghamaayur
vaachyam' mauhoortikairjanaih' .
jeevanto bahumanyante
mri'taah' prakshyanti kam' punah' .. 16..

sarvam' kot'idvayopetam'
sarvam' kaaladvayaavadhi .
sarvam' vyaamishramiva cha
vaktavyam' daivachintakaih' .. 17..

Blessed are these sorcerers who profit by the happiness of the happy and the sorrow of the sorrowful. (One group fears the loss of happiness. The other hopes for the removal of sorrow. Both consult sorcerers) (12)

The sorcerer's silence because of ignorance or behaving strangely are attributed to his greatness. (13)

Kings are always eager to know the future. An astrologer should however consult spys (king's employees), before offering his prediction. (Kings will punish wrong predictions.) (14)

The astrologer who predicts that the unborn child will be a boy when the father consults and that it will be a girl when the mother consults, will be successful. (15)

When asked, an astrologer should always predict longevity. The one who lives to an old age will give gifts to the astrologer. To whom will the one who died young (contrary to the prediction) complain? (16)

The astrologer should always carefully use confusing sentences that carry double meanings. He should use contradictory words such as "possible and impossible", "in a short while or after a long time". (17)

nirdhanaanaam' dhanaavaaptim'
dhaninaamadhikam' dhanam .
bruvaanaah' sarvathaa graahyaa
lokairjyautishikaa janaah' .. 18..

shatasya laabhe taamboolam'
sahasrasya tu bhojanam .
daivajnyaanaamupaalambho
nityah' kaaryaviparyaye .. 19..

api saagaraparyantaa
vichetavyaa vasundharaa .
desho hyaratnimaatre'pi
naasti daivajnyavarjitah' .. 20..

vaaraan ke chidgrahaan ke
chitke chidri'kshaani jaanate .
tritayam' ye vijaananti te
vaachaspatayah' svayam .. 21..

naimittikaah' svapnadri'sho
devatopaasakaa iti .
nisargashatravah' sri'sht'aa
daivajnyaanaamamee trayah' .. 22..

The astrologer who predicts that the poor will soon become wealthy and that the rich man will acquire even more wealth will be extremely successful. (18)

If the prediction of the astrologer is followed by a profit of a hundred (rupees) he gains a gift. If the profit is a thousand (rupees), he gets a feast. If it fails, he is cursed everyday. (19)

In this entire landmass surrounded by the (mythical) oceans, no one can find even a palm sized region where an astrologer isn't present. (20)

Some astrologers predict the future knowing the day of the week. Some others predict knowing the position of the planets. Others, knowing the position of the twenty seven important stars. The one who predicts, knowing all three, is the greatest scholar. (Mention of the day of the week, which everyone knows, right at the start indicates that this is sarcasm.) (21)

Those who interpret dreams to predict the future, those who interpret omens and those who offer to placate the gods are three natural enemies of the astrologer. (Just as one beggar is the enemy of another.) (22)

svasthairasaadhyarogaishcha
jantubhirnaasti kim' chana .
kaataraa deergharogaashcha
bhishajaam' bhaagyahetavah' .. 23..

naatidhairyam' pradaatavyam'
naatibheetishcha roгини
naishchintyaannaadime daanam'
nairaashyaadeva naantime .. 24..

bhaishajyam' tu yathaakaamam
pathyam' tu kat'hinam' vadet .
aarogyam' vaidyamaahaatmyaad
anyathaatvamapathyatah' .. 25

nidaanam' roganaamaani
saatmyaasaatmye chikitsitam .
sarvamapyupadekshyanti
roginah' sadane striyah' .. 26..

Patients whose diseases will take time to get cured and those who are afraid of their ill health are the source of money for doctors. Of what use are the healthy and those suffering from incurable diseases? (to the doctor) (23)

The doctor should not give too much assurance or too little confidence to the patient. If the patient is confident that this is a trivial disease or that it is incurable, he wouldn't pay the doctor. (24)

The doctor can try whatever treatment he wants but should give difficult to follow instructions regarding food and after care. Perchance the patient recovers, it will be considered the doctor's greatness. If not, the doctor has a ready excuse. That the patient had not followed instructions regarding food and aftercare. (Clearly the writer has no confidence in the ability of doctors. Treats them on par with astrologers.) (25)

The ladies in the house can tell the name of the disease, the symptoms, which treatment works and which won't. (There is subtle irony here. The ladies are committed to the welfare of the family members so they remember. The implication is that the doctor is only interested in money so he doesn't pay attention and learn. Unfortunately, doctors are considered superior to ladies which is both wrong and an indication of male chauvinism.) (26)

jri'mbhamaaneshu rogeshu
mriyamaaneshu jantushu .
rogatattveshu shanakai
rvyutpadyante chikitsakaah' .. 27..

pravartanaarthamaarambhe
madhye tvaushadhahetave .
bahumaanaarthamante cha
jiheershanti chikitsakaah' .. 28..

lipsamaaneshu vaidyeshu
chiraadaasaadya roginam .
daayaadaah' samprarohanti
daivajnyaa maantrikaa api .. 29..

rogasyopakrame saantvam'
madhye kim' chiddhanavyayah' .
shanairanaadarasshaantau
snaato vaidyam' na pashyati .. 30..

daivajnyatvam' maantrikataa
bhaishajyam' chaat'ukaushalam .
ekaikamarthalaabhaaya
dvitriyogastu durlabhah' .. 31..

anri'tam' chaat'uvaadashcha
dhanayogo mahaanayam .
satyam' vaidushyamityesha
yogo daaridryakaarakah' .. 32..

From the deterioration in the patient's condition finally resulting in death, (as the initial diagnosis and treatment prescribed fail) the doctors learn the true nature of the disease. (27)

The doctors extract money from the patient, initially to start the treatment, subsequently for the medicines and finally when the patient has recovered, in the name of a reward. (28)

When finally the idle doctor eagerly waiting for a patient (and the money) gets one, relatives, sorcerers and those claiming to placate gods arrive seeking the same patient (and for the same reason). (29)

The patient initially seeks the doctor's assurance. Then he spends some money. When the severity of disease reduces he starts neglecting the doctor. When he is fully cured, he will avoid the doctor completely. (30)

Astrology, sorcery, medicine and flattery are individually great sources of wealth. It is extremely rare to find two or three of these existing together in one individual. (31)

Lying and flattery are great ways to earn wealth. Truthfulness, in association with scholarship, ensures poverty. (32)

kaataryam' durvineetattvam'
kaarpanyamavivekataam .
sarvam' maarjanti kavayah'
shaaleenaam' musht'ikinkaraah' .. 33..

na kaaranamapekshante
kavayah' stotumudyataah' .
kim' chidastuvataam'
teshaam' jihvaa phuraphuraayate .. 34..

stutam' stuvanti kavayo
na svato gunadarshinah' .
keetah' kashchidalirnaama
kiyatee tatra varnanaa .. 35..

ekaiva kavitaam pum'saam'
graamaayaashvaaya hastine .
antato'nnaaya vastraaya
taamboolaaya cha kalpate .. 36..

shabdaakhyamaparam' brahma
sandarbhena parishkri'tam .
vikreeyate katipayair
vri'thaanyairviniyujaate .. 37..

Poets, for a fistful of rice, wash (hide) bad manners, greediness, foolishness and cowardice. (They praise people with such qualities.) (33)

Poets don't need any reasons for praising extravagantly. If they desist, their tongue becomes irritable. (34)

Poets do not bother to describe personal experience. Mere mention of a bee being present is enough to launch an elaborate (imaginary) description. (35)

Having written a poem, the poet expects a full village (tax collected from it) as the deserving reward. He then successively reduces his expectations to an elephant, a horse, clothes and food. He finally settles for a few betel leaves and an areca nut to chew. (36)

The word is an incarnation of divinity. (All knowledge has to be expressed in words.) Properly used, the word is a beautiful ornament. However, some sell it while others waste it. (Indian tradition has always frowned at and disparaged poets "selling" their creation.) (37)

varnayanti naraabhaasaan
vaaneem' labdhvaapi ye janaah' .
labdhvaapi kaamadhenum' te
laangale viniyunjate .. 38..

prasham'santo naraabhaasaan
pralapanto'nyathaanyathaa .
katham' tarantu kavayah'
kaamapaaramyavaadinah' .. 39..

yatsandarbhe yadullekhe
yadvyangye nibhri'tam' manah' .
samaadherapi tajjyaayaah'
shankaro yadi varnyate .. 40..

gri'hinee bhaginee tasyaah'
shvashurau shyaala ityapi .
praaninaam' kalinaa sri'sht'aah'
pancha praanaa ime'pare .. 41..

jaamaataro bhaagineyaa
maatulaa daarabaandhavaah' .
ajnyaataa eva gri'hinaam'
bhakshyantyaakhuvadgri'he .. 42..

Poetic ability is a blessing of the goddess of knowledge, Saraswati. A poet using it to praise fools is no different from the idiot, who, having acquired kamadhenu, the divine cow, uses it to plough land. (In mythology kamadhenu could create anything wished for.) (38)

How can people who argue that satisfying temporary desires is the ultimate goal of life, (and with that motive) praise fools or prattle nonsense cross the barrier (and become immortal poets or achieve salvation?) (39)

One can write anything the mind desires about lord Shiva, be it satire or exaggeration. That which is so written is greater than realising the self (achieved through yoga). (Without the context created by the rest of the poems, this would appear to be devotion to Shiva. But, in view of the earlier harangue of poets, it is most likely an ultimate satire, a tongue in cheek comment. It condemns idiots who write palpable nonsense and attribute greatness to their scribbles by attaching the name of lord Shiva to it. (40)

Wife, her sister, her brother, her father and her mother become five additional “lives”. (Traditionally the living body has five “lives” (breaths). Their names in Sanskrit are prana, apana, samana, udana and vyana.) (41)

Husbands of the daughters, husbands of sisters, brothers of the mother and relatives of the wife eat in the house like rats, which eat the grain in the granary, without the owner being aware. (42)

maatulasya balam' maataa
jaamaaturduhitaa balam .
shvashurasya balam' bhaaryaa
svayamevaatitherbalam .. 43..

jaamaaturvakrataa taavad
yaavachchhyaalasya baalataa .
prabudhyamaane saaralyam'
prabuddhe'smin palaayanam .. 44..

bhaaryaa jyesht'haa shishuh' shyaalah'
shvashrooh' svaatantryavartinee .
shvashurastu pravaaseeti
jaamaaturbhaagyadhoranee .. 45..

bhooshanairvaasanaih' paatraih'
putraanaamupalaalanaih' .
sakri'daagatya gachchhantee
kanyaa nirmaarsht'i mandiram .. 46..

gri'hinee svajanam' vakti
shushkaahaaram' mitaashanam .
patipakshyaam'stu bahvaashaan
ksheerapaam'staskaraanapi .. 47..

Mother ensures that her brother is treated like an honoured guest in the house. The daughter does this for her husband. The wife does it for her parents. The owner of the house has to intervene personally to get all other guests treated respectfully. (43)

As long as wife's brother is an innocent child, the brother-in-law is a crook. (He cheats and steals.) As the child begins to become worldly wise, the crookedness stops. When the child becomes completely wise, the brother in law runs away (to his own house). (44)

The son-in-law of the house is benefited progressively (moneywise) when the wife happens to be the eldest daughter, her brother is a child, her mother is used to freedom (not taking household responsibilities seriously) and her father is often abroad. (45)

The married girl who visits her parents house, washes it (empties it) with demands for ornaments, clothes, cooking utensils and presents for her children. (46)

The wife complains eternally that her relatives, when they visit, are satisfied with moderate quantities of simple food but the husband's relatives not only demand large quantities of food cooked in milk (rich food) but are also thieves. (47)

bhaarye dve putrashaalinyau
bhaginee pativarjitaa .
ashraantakalaho naama
yogo'yam' gri'hamedhinaam .. 48..

bhaarye dve bahavah' putraa
daaridryam' rogasambhavah' .
jeernau cha maataapitaraav
ekaikam' narakaadhikam .. 49..

smri'te seedanti gaatraani
dri'sht'e prajnyaa vinashyati .
aho mahadidam' bhootam
uttamari'naabhishaabdhitam .. 50..

antako'pi hi jantoonaam
antakaalamapekshate .
na kaalaniamah' kashchid
uttamaarnasya vidyate .. 51..

na pashyaamo mukhe dam'sht'raam'
na paasham' vaa karaanjale .
uttamaarnamavekshyaiva
tathaapyudvejite manah' .. 52..

shatrau saantvam' prateekaarah'
sarvarogeshu bhashajam .
mri'tyau mri'tyunjayadhyaanam'
daaridrye tu na kim' chana .. 53..

Having two wives who have both given birth to boys and a sister abandoned by her husband is a recipe for unending warfare in the house. (Traditionally, polygamy was permitted and only sons inherited.) (48)

Bearing any one among the following is more painful than bearing the punishments in hell; two wives, many sons, poverty, bad health and aged parents.(49)

This ghost called a moneylender is very frightening. Merely the thought will make you tremble and sight will drive you mad. (50)

The lord of death will visit only when the lifespan is over. The moneylender however has no such restrictions. (51)

Unlike the lord of death, he has no large fangs. Neither does he have the noose to extract life from the body. Nevertheless, the sight of the moneylender causes fear in the mind. (52)

The remedy for enmity is to seek reconciliation. For every disease, there is a remedy called medicine. Even for death, praying to Shiva, the one who defeats death is a remedy. There is no remedy however for poverty. (53)

shaktim' karoti sanchaare
sheetoshne marshayatyapi .
deepayatyudare vahnim'
daaridryam' paramaushadham .. 54..

giram' skhalanteem' meelanteem'
dri'sht'im' paadau visam'sthulau .
protsaahayati yaachnjaayaam'
raajaajnyeva daridrataa .. 55..

jeeryanti raajavidveshaa
jeeryantyavihitaanyapi .
aakinchanyabalaad'hyaanaam
antato'shmaapi jeeryati .. 56..

naasya choraa na pishunaa
na daayaadaa na paarthivaah' .
dainyam' raajyaadapi jyaayo
yadi tattvam' prabudhyate .. 57..

prakaashayatyahankaaram'
pravartayati taskaraan .
protsaahayati daayaadaam'
llaakshmeeh' kim' chidupasthithaa .. 58..

vid'ambayanti ye nityam'
vidagdhaan dhanino janaah' .
ta eva tu vid'ambyante
shriyaa kinchidupekshitaah' .. 59..

Poverty is a great medicine. It gives energy to roam around (to beg). It enables one to bear heat and cold (since there is neither cloth nor house). It creates a fire in the stomach (hunger). (54)

Slurred speech, inability to fully open the eyes and shaking limbs could be the result not only of a royal command but of begging in poverty. (55)

The king's anger doesn't restrain the poor individual. Neither can society prevent him from violating its norms and doing what is prohibited. Poverty even enables one to digest stones (to eat whatever is available). (56)

If only one notices, poverty is stronger than kingship. There is no fear of thieves, backstabbing, claimants to the throne or invading kings. (57)

Whoever accumulates wealth to the smallest measure, entices thieves, encourages relatives to seek assistance and reveals arrogance. (58)

Those who ridiculed the learned when rich will be the target of ridicule when they lose the smallest part of their wealth. (The wealthy start moaning whenever they lose the smallest part of their wealth and invite ridicule.) (59)

praamaanyabuddhih' stotreshu
devataabuddhiraatmani .
keet'abuddhirmanushyeshu
nootanaayaah' shriyah' phalam .. 60..

shri'nvanta eva pri'chchhanti
pashyanto'pi na jaanate .
vid'ambanaani dhanikaah'
stotraaneetyeva manvate .. 61..

aavri'tya shreemadenaandha
ananyonyakri'tasam'vidah' .
svairam' hasanti paarshvasthaa
baalonmattapishaachavat .. 62..

stotavyaih' stooyante nityam'
sevaneeyaishcha sevyate .
na bibheti na jihreti
tathaapi dhaniko janah' .. 63..

kshanamaatram' grahaavesho
yaamamaatram' suraamadah' .
lakshmeemadastu moorkhaanaam
aadehamanuvartate .. 64..

shreermaasamardhamaasam' vaa
chesht'itvaa vinivartate .
vikaarastu tadaarabdho
nityam' lashunagandhavat .. 65..

To trust flatterers, to consider themselves divine and to treat all others like dirt are due to recent wealth. (60)

The rich ask questions without listening (to what is being told). They see but do not observe. They mistake sarcastic comments for honest appreciation. (61)

The rich, cloaked in the pride of their wealth, understand only each other and unrestrainedly laugh, as if they were insane or small children or ghosts (at the poor people). (62).

The rich show neither inhibition nor shame when people deserving their obeisance and prayers instead praise them and accept their orders. (63)

Possession by a ghost is momentary. Intoxication due to alcohol lasts a few hours. But the ignorant are intoxicated for life by wealth. (64)

Wealth lasts a little while but the intoxication it creates is like the smell of garlic. It lasts forever. (65)

kant'_h'e madah' kodravajo
hri'di taamboolajo madah' .
lakshmeemadastu sarvaange
putradaaramukheshvapi .. 66..

yatraaseedasti vaa lakshmees
tatronmadah' pravartataam .
kule'pyavataratyasha kusht
'haapasmaaravatkatham .. 67..

adhyaapayanti shaastraani
tri'neekurvanti pand'itaan .
vismaarayanti jaatim' svaam'
varaat'aah' panchashaa kare .. 68..

bibhartu bhri'tyaan dhaniko
dattaam' vaa deyamarthishu .
yaavadyaachakasaadharmyam'
taavalloko na mri'shyati .. 69..

dhanabhaaro hi lokasya
pishunaireva dhaaryate .
katham' te tam' laghookartum'
yatante'parathaa svatah' .. 70..

shramaanuroopam' pishune
kimupakriyate nri'paih' .
dvigunam' trigunam' chaiva
kri'taanto laalayishyati .. 71..

The intoxication of alcohol is limited to the throat, while that of chewing betel leaf extends to the heart. The intoxication due to wealth affects all parts of the body. It even extends to the mouths of the wife and children. (66)

One can observe pride and intemperate talk spread like leprosy among the relatives, if there is, or even was, wealth. (67)

A mere five or six coins in the palm will induce one to forget his station in life, reject the knowledgeable as if they were pieces of grass and pontificate about all the subjects of knowledge. (68)

The richman may afford many servants and generously donate to those who seek alms but if he lives like a beggar, he will not be respected. (69)

The scandalmonger, it appears, carries the weight of all the wealth in the world on his own shoulders. That is why he always tries to reduce the load. (He tells tales that cause losses to others.) (70)

What more can the king give to the scandalmonger? The lord of death will reward him (the scandalmonger) several times over. (71)

gokarne bhadrakarne cha
japo dushkarmanaashanah' .
raajakarne japah' sadyah'
sarvakarmavinaashanah' .. 72..

na svaartham' kinchidichchhanti
na preryante cha kena chit .
paraartheshu pravartante
shat'haah' santashcha tulyavat .. 73..

kaalaantare hyanarthaaya
gri'dhro gehopari sthitah' .
khalo gri'hasameepasthah'
sadyo'narthaaya dehinaam .. 74..

shushkopavaaso dharmeshu
bhaishajyeshu cha langhanam .
japayajnyashcha yajnyeshu
rochate lobhashaalinaam .. 75..

kim' vakshyateeva dhanikaad
yaavadudvijate'dhanah' .
kim' prakshyateeti lubdho'pi
taavadudvijate tatah' .. 76..

sarvamaatithyashaastraartham'
saakshaatkurvanti lobhinah' .
bhikshaakabalamekaikam'
ye hi pashyanti meruvat .. 77..

Repeating the name of Shiva in the pilgrimage centers of Gokarna and Bhadrakarna destroys sins. Whispering (suitable) words in the ears of the king destroys everything (of the person targeted). (72)

There are similarities between a benefactor and a scandalmonger. Both do not need encouragement for their actions. Both are not selfish and both work only for others. (73)

An eagle landing on the house brings misfortune at a later date (according to Indian beliefs). An evil person living near the house ensures such misfortune immediately. (74)

A miser prefers fasting as a religious practice and as a medicine (Ayurveda recommends fasting as a cure.) Similarly he prefers japa (an oral repetition of mantra) instead of performing other yagnas (which cost money). (75)

The mind gets disturbed about what a rich man would say. (Because of having to tolerate it.) The mind is also disturbed about what a miser would seek. (76)

The misers enable us to understand the real worth of hospitality. The misers view each morsel of food given as a mountain of gold. (77)

dhanapaalah' pishaacho hi
datte svaaminyupasthite .
dhanalubdhah' pishaachastu
na kasmai chana ditsate .. 78..

daataaro'rthibhirarthyante
daatri'bhih' puno'rthinah' .
kartri'karmavyateehaaraad
aho nimnonnatam' kiyat .. 79..

svasminnasati naarthasya
rakshakah' sambhavediti .
nishchityaivam' svayamapi
bhunkte lubdhah' katham' chana .. 80..

prasthaasyamaanah' pravishet
pratisht'heta dine dine .
vichitraanullikhedvighnaam'
stisht'haasuratithishchiram .. 81..

pradeeyate vidushyekam'
kavau dasha nat'e shatam .
sahasram' daambhike loke
shrotiye tu na kinchana .. 82..

A ghost guarding wealth hands it over to the rightful owner. The miser is however a ghost who never hands over wealth. (78)

The donors search for recipients (for their generosity). The recipients may also search for donors. In the first sentence donor is the subject, in the second donor is the object. Will this exchange of subject and object change the inequalities? (Irrespective of whether the searching is done by the donor or the recipient, the inequality in their status will not alter.) (79)

The miser spends on food for his own consumption fearing that there will be no protector for his wealth. (80)

One desirous of being a permanent guest must make preparations to leave immediately but come up daily with new excuses for being unable to leave. (81)

The world offers one (rupee) as the honorarium for an educated person, ten for a poet, a hundred for an actor and a thousand for a pompous idiot. It will give nothing to a scholar of the Vedas. (82)

ghat'akam' samyagaaraadhya
vairaagyam' paramam' vahet .
taavadarthaah' prasiddhyanti
yaavachchaapalamaavri'tam .. 83..

ekatah' sarvashaastraani
tulaseekaasht'hamekatah' .
vaktavyam' kim' chidityuktam'
vastutastulasee paraa .. 84..

vismri'tam' vaahat'enedam'
tulasyaah' pat'hataa gunan .
vishvasammohinee vitta
daayineeti gunadvayam .. 85..

kaupeenam' bhasitaalepo
darbhaa rudraakshamaalikaa .
maunamekaasikaa cheti
moorkhasanjeevanaani shat' .. 86..

Having placated the organiser beforehand, pretend to have renounced the world and being disinterested in wealth till the desired amount is collected by the organiser of the religious ceremony. (83)

A dried piece of wood from the tulasi plant (sacred basil) is of greater value than all the knowledge in all the subjects. (This appears to be written to praise the tulasi plant till one notices the word employed to describe that piece of wood, “kashtam”. This is used exclusively to describe a funeral pyre and the wood used therein. Then the depth of sarcasm becomes visible. There is some value for a piece of wood being used as the pyre but none for all the scholastic knowledge. Earlier, the poet expressed his very low opinion of astrology and medicine. Here he extends it to all knowledge.) (84)

Vaahata bhatta in his treatise forgot to describe two properties of tulasi. Its ability to attract everyone and give wealth. (The sarcasm here will only be clear to those who know that Vaahata’s treatise was a medical text describing the medical properties of plants. Those who wear tulasi beads are being ridiculed here. They attract everyone and make a lot of money. Describing the kali yuga may be the excuse for blaming everyone wearing tulasi, without mentioning any exceptions.) (85)

The following six items are the sanjivini (herb that is claimed to bring back the dead to life) for ignorant fools; loincloth, ashes, a blade of dry grass, a garland of rudraksha beads, bsilence and the ability to sit in one

vaasah' punyeshu teertheshu
prasiddhashcha mri'to guruh' .
adhyaapanaavri'ttayashcha
keertaneeyaa dhanaarthibhih' .. 87..

mantrabhram'she sampradaayah'
prayogashchyutasankri'tau .
deshadharmastvanaachaare
pri'chchhataam' siddhamuttaram .. 88..

yathaa jaananti bahavo
yathaa vakshyanti daatari .
tathaa dharmam' charetsarvam'
na vri'thaa kim' chidaacharet .. 89..

sadaa japapat'o haste madhye
madhye'kshimeelanam .
sarvam' brahmeti vaadashcha
sadyaspratyayahetavah' .. 90..

aamadhyaahnam' nadeevaasah'
samaaje devataarchanam .
satatam' shuchiveshashcha
ityetaddambhasya jeevitam .. 91..

posture. (These are external signs of mendicant and enable them to survive without working.) (86)

For those intending to use teaching as a profession to make money, living in a place of pilgrimage and claiming a famous dead scholar as the perceptor are useful. (The many visitors to the pilgrimage center make the name well known. The famous scholar being dead cannot contradict the claim of being a disciple.) (87)

These responses are unanswerable. “this is our tradition” if asked about a mistake in pronouncing the mantra and “this is our regional variation” when asked about a contradiction of Sanskrit grammar. (88)

Religious activities should always be so performed that many people get to know and inform rich donors. Never in vain. (89)

Always keeping one hand in the bag containing prayer beads, intermittently half closing the eyes and always arguing that the whole world is pervaded by the ultimate reality will ensure that the world at large will consider the person great. (90)

Standing in the river till noon, (so that the religious performance being visible to everyone) worshipping in public and always wearing sacred clothes are the livelihood of pompous fools.(91)

taavaddeergham' nityakarma
yaavatsyaaddrasht'ri'melanam .
taavatsankshipyate sarvam'
yaavaddrasht'aa na vidyate .. 92..

aanandabaashparomaanchau
yasya svechchhaavasham'vadau .
kim' tasya saadhanairanyaih'
kinkaraah' sarvapaarthivaah' .. 93..

dand'yamaanaa vikurvanti
laalyamaanaastatastaraam .
durjanaanaamato nyaayyam'
dooraadeva visarjanam .. 94..

adaanameeshaddaanam' cha
kinchitkopaaya durdhiyaam .
sampoornadaanam' prakri'tir
viraamo vairakaaranam .. 95..

jyaayaanasam'stavo dusht'ai
reershyaayai sam'stavah' punah' .
apatyasambandhavidhih'
svaanarthaayaiva kevalam .. 96..

jnyaateyam' jnyaanaheenatvam'
pishunatvam' daridrataa .
milanti yadi chatvaari
taddishe'pi namo namah' .. 97..

The daily worship is prolonged as long as there are onlookers. Otherwise the performance is abridged. (92)

Those who can achieve at will, tears of happiness in their eyes and make their hair stand on end, need nothing else, for all the kings are theirs to order. (93)

The evil doer will do more harm if punished. If tolerated he will cause harm yet again. The only practicable option is to stay away. (94)

The evil one will be angry if his demands are not complied with and that too in full. If he gets his way, he will demand again. Stopping after starting to give will lead to enmity. (95)

It is best not to be acquainted with the evil one. Even a little contact will create jealousy. Permanent relationships like marriage will lead to a complete disaster. (96)

Avoid even the direction in which, familial relationship exists in association with stupidity, scandalmongering and poverty. (97)

parachhidreshu hri'dayam'
paravaartaasu cha shravah' .
paramarmaasu vaacham' cha
khalaanaamasri'jadvidih' .. 98..

vishena puchchhalagnena
vri'shchikah' praaninaamiva .
kalinaa dashamaam'shena
sarvah' kaalo'pi daarunah' .. 99..

yatra bhaaryaagiro vedaa yatra
dharmo'rthasaadhanam .
yatra svapratibhaa maanam'
tasmai shreekalaye namah' .. 100..

kaamamastu jagatsarvam'
kaalasyaasya vasham'vadam .
kaalakaalam' prapannaanaam'
kaalah' kim' nah' karishyati? .. 101..

kavinaa neelakant'hena
kaleretavid'ambanam .
rachitam' vidushaam' preetyai
raajaasthaaananumodanam .. 102..

-----KaliVidambanam Sampooranam-----

Always being curious about others, always thinking about other's faults and always revealing other's faults are habits of evil doers. (98)

A tenth part of the kali is much more dangerous for humans than the poison in the scorpion's tail. (99)

Respectful salutations to kali wherein the wife's word cannot be violated, (like the injunctions of the eternal Vedas), where righteous conduct (dharma) is only a means of acquiring wealth and where the individual's cleverness is the measure of validity. (100)

May the creation be (as claimed) the result of a desire (of the creator as mentioned in the Vedas) but the manifest world is ruled by death. (But) What can death do to those who have surrendered to the victor of death (Shiva)? (101)

This satirical ridicule on kaliyuga has been written by nilakhanta kavi for the pleasure of the learned and of the king's court. (102)

-----Ridiculing KaliYuga Complete -----